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THE JESUIT ORDER,

OR

An Infallible Pope, who "being dead, speaketh" about the Jesuits.

A REPLY

By the Rev. J. J. Roy, B.A., Rector of St George's Church, Winnipeg, Manitoba to Father Drummond, of the Jesuit Order at St. Boniface College, Manitoba.

CONTENTS :

1. Sermon by Rev. J. J. Roy, March 10th, 1889.
2. Father Drummond's letter to the "Free Press" of Feb. 26th, 1889.
3. The Brief of Clement XIV.: "Dominus ac Redemptor Noster," published July 21st, 1773, suppressing the Jesuit Order in perpetuity.
4. An Article—by Professor Bertolini—From an article in the Nuova Antologia of Rome, Italy, Nov., 1886.
5. An Array of facts about the Jesuits, from the pen of a learned Professor, that may "irritate dishonest foes."
6. A list of wholesome books on the Society of Jesuits.
7. Resolutions and Petition to Governor-General-in-Council, re Jesuits' Estates Act.

SERMON

Preached by the Rev. J. J. Roy, B.A., in St. George's Church, Winnipeg, on Sunday evening, March 10th, being the first Sunday in Lent, 1889.

THE TEXT.

My beloved brethren, my text is taken in part from Hebrews 12:4, and reads thus: "An Infallible Pope, who, though 'being dead yet speaketh' about the Jesuits.

I will endeavor, brethren, to keep closely to my text—but, so as to avoid litigation and libel suits, I will use as few words as possible of my own, and speak in the language of infallible authority.

FATHER DRUMMOND.

In the "Free Press," of Winnipeg, Feb. 26th, 1889, I have seen many things about the Jesuits, but I quote the following only, as the rest does not bear on the text.

SIR,—I have no intention to make a long defence of the Order of Jesuits to which I belong. For my friends who have read history aright, no such defence is needed; for my foes that are honest, study would dispel their ignorance; for dishonest foes an array of facts would only irritate them. * * * * * We are the sons of well-known Canadians, sprung from families famous for their loyalty. We work for our country's best interests with no earthly reward, but our food and raiment. Our whole lives are devoted to religion, and religion is the best bulwark of loyalty. We are, therefore, justified in challenging any one to prove that the Jesuit Order has ever favored disloyalty to any legitimate government.

"Our Order was re-established (not re-created) after a partial suppression. This order is doing very much earnest work in teaching and preaching. It is not, above all, a useless secret society whose only purpose is to brag and bluster about loyalty, and consign the Pope to eternal flames."

LEWIS DRUMMOND, S. J.

ST. BONIFACE, Feb. 25th.

The Jesuit has thrown the gauntlet, we pick it up and accept the challenge. But so as to avoid litigation and libel suits, and keep close to the text, we must speak the language of "Infallibility." None but Popes are infallibles. So we must let the Jesuits settle the controversy with the Pope himself.

THE POPE.

The Jesuit has thrown the gauntlet, let the Pope pick it up, and we ignorant, protestant libellers take the position of passive spectators!

SUMMARY OF THE PAPAL BRIEF.

On July 21, 1773, appeared the famous brief of Pope Clement XIV., suppressing the Society of Jesus.

This remarkable document opens by citing a long series of precedents for the suppression of religious orders by the Holy See. It then sketches briefly the objects and history of the Jesuits themselves. It speaks of their defiance of their own constitution, expressly revived by Paul V., forbidding them to meddle in politics; of the great ruin to souls caused by their quarrels with local bishops and the other religious orders; their conformity to heathen usages in the East, and the disturbances resulting in persecutions of the

church which they had stirred up even in Catholic countries, so that several Popes had been obliged to punish them. Seeing then that the Catholic sovereigns had been forced to expel them, that many bishops and other eminent persons demanded their extinction, and that the Society had ceased to fulfil the intention of its institute, the Pope declares it should be suppressed, extinguished, abolished, and abrogated for ever, with all its rights, houses, colleges, schools, and hospitals; transfers all the authority of its general or officers to the local bishops; forbids the reception of any more novices, directing that such that were actually in probation should be dismissed, and declaring that profession in the Society should not serve as a title to holy orders. Priests of the Society are given the option of joining other orders or remaining as secular clergy, under obedience to the bishops, who are empowered to grant or withhold from them licenses to hear confessions. Such of the fathers as are engaged in the work of education are permitted to continue, on condition of abstaining from lax and questionable doctrines, apt to cause strife and trouble. The question of missions is reserved, and the relaxations granted to the Society in such matters as fasting, reciting the hours and reading heretical books are withdrawn; while the brief ends with clauses carefully drawn to bar any legal exceptions that might be taken against its full validity and obligation. (See Encyclopædia Britannica, Vol. XIII., under Act Jesuit, by Rev. R. F. Littledale, L.L.D. The E. B. is on the curriculum of the Manitoba University of which Father Drummond is a shining member, and where we sat together as co-examiners in modern languages.)

THE POPE HIMSELF SPEAKING.

But, so far, you have heard, brethren, only a summary of Clement's XIV. famous brief "Dominus ac Redemptor Noster." I will now quote this brief as given by Crétineau Joly *Histoire, religieuse, politique et littéraire de la Compagnie de Jesus*, Paris, Jacques Lecoffre, 1859). Crétineau Joly is a friend and apologist of the Jesuits.

The brief as given, by Crétineau-Joly, after being translated, reads as follows (what C.-J. omits does not refer to the Order of Jesus):

THE BRIEF "DOMINUS AC REDEMPTOR NOSTER."

"Guided by these and other precedents, of the utmost weight and of the highest authority, and ardently desiring to carry into effect with assurance and decision the

resolution, which we will explain further on, we have spared no trouble nor omitted any research, whereby we might thoroughly acquaint ourselves with everything that concerned the origin, the progress, and the actual state of the religious order commonly known as the Society of Jesus.

We have ascertained that it had been established by its sainted founder for the salvation of souls, *for the conversion of the heretics*, and especially of the infidels, and for the furtherance of piety and religion.

We have also ascertained that in order to attain this desired result more easily and more successfully, the Society had been consecrated to God by the strictly binding vow of evangelical poverty, both for the community and the individual member, with the exception of the scholastic and literary establishments, which were allowed to possess a small revenue, so arranged, however, that no part of this said revenue might be diverted from them nor appropriated for the advantage, the utility or the use of the said Society.

It was according to these and other equally wise laws that Paul III., our predecessor, had originally given his approbation to the Society of Jesus by his bull of Sept. 27th, 1540, and had given to it permission to draw up statutes which would ensure its tranquillity, its existence and its government.

Although, when the Society commenced to exist, he had restricted its number to sixty members, still, by another bull issued February 28th, 1543, he permitted the Superiors to admit into it all persons whose reception might seem to them useful and necessary.

Then the same Paul, our predecessor, by a brief dated November 15, 1549, granted very great privileges to this Society, and conferred upon its generals power to introduce into it twenty priests as spiritual coadjutors, and to invest them with the same privileges, favor and authority as the professed members of the Society. He willed and ordered that this permission should be extended without any restriction and without limitation of number to all persons considered worthy of it by the generals. Further, the Society itself, all members of it and *all their property were entirely exempt from all subjection to and jurisdiction and discipline of the bishops*, and this Pope took them under his protection and under that of the Apostolic See.

As time went on our predecessors acted with the same munificence and liberality towards this Society. Indeed Julius III., Paul IV., Pius IV. and V., Gregory XIII., Sixtus V., Gregory XIV., Clement VIII., and other Sovereign Pontiffs either con-

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firmed or augmented or determined more particularly the privileges previously granted to this religious community.

Nevertheless, from the very tenor and wording of these Apostolic Constitutions, we learn that in the bosom of this Society, scarcely out of its cradle yet, *various germs of discord and jealousy had sprung up*, which not only distracted its members, but led them to *set themselves up against the other religious orders, against the secular clergy, the universities, the colleges, the public schools, and against the very sovereigns who had welcomed and admitted them into their territories*, and that these strifes and divisions were stirred up: sometimes about the nature and character of the vows, the season for admitting the novices to take these vows, the power of dismissing them, or of conferring on them holy orders without a title and without having made solemn vows, which is contrary to the decisions of the Council of Trent and of Pius V., our predecessor; sometimes, about the absolute power the General arrogated to himself and other matters concerning the government of the Society; and sometimes, about *various doctrinal points, exemptions and privileges*, which the bishops and other persons in authority deemed to interfere with their jurisdiction and legitimate rights. In a word, there was hardly *an accusation of the most serious nature* that was not brought up against this Society; and the peace and tranquillity of Christendom were thereby disturbed for a long period of time.

Thence arose *thousands of complaints against this religious community*, which complaints were laid before Paul IV., Pius V., and Sixtus V., our predecessors, upheld by the authority of some princes. Philip II., of illustrious memory, King of Spain, laid before Sixtus V., our predecessor, not only the grave and urgent motives which induced him to take this step, and the *grievances of the Spanish Inquisitors* with regard to the excessive privileges of the Society of Jesus and its form of government; but also *disputed points* accepted by several members of the order, even by those most noted for knowledge and piety; and he solicited this Pontiff, for the aforesaid reasons, to appoint an apostolic visit to this Society.

As the request and the zeal of Philip seemed to be based on justice and equity, Sixtus V. acceded to it, and nominated as apostolic visitor a bishop generally known for his prudence, his virtue and his scholarship. Besides this, he designated a congregation of cardinals who were to settle these affairs with the utmost care and vigilance. But a premature death carried off Sixtus V.,

and the salutary project which he had devised vanished away and was not carried into execution.

Gregory XIV., of blessed memory, had but ascended the Pontifical throne, when he gave anew, by his bull of June 28th, 1591, unqualified approval to the institution of the society. He ratified and confirmed all the privileges which had been granted to it by his predecessors, and in particular that of excluding and dismissing the members of this Order without any judicial form, that is to say without previously instituting any inquiry, without drawing up any act, without observing any judiciary rule, nor granting any delay, though essential, but simply on investigation of the correctness of the fact, and only taking into consideration the offence or a sufficient reason for expulsion, the persons and the other circumstances. Moreover, he enjoined absolute silence, and in particular forbade any person, under penalty of incurring sentence of excommunication thereby, to dare attack directly or indirectly the institutions, the constitutions or the decrees of the society, or even to think of making any change in them. Nevertheless, he left to each one the right of proposing and of representing, to himself alone and to the Pope his successors, either directly, or through the Legates or Nuncios of the Holy-See, anything that should be added, retrenched, or altered.

But all these precautions could not allay the clamors raised against the Society, nor remove the complaints made about it; on the contrary, there arose, in almost the whole world, the sharpest discussions, concerning the doctrines of this Order, which doctrines many claimed to be entirely opposed to Orthodox Faith and to Sound Morals.

The very bosom of the Society of Jesus itself was torn to pieces by internal and external dissensions; and, among the many charges brought against that Society, there was the charge of *seeking with too much eagerness and avidity, after the riches of this world*. Such was the source of these troubles, which, alas! are but too well known, and which have caused so much pain and grief to the Apostolic See; this also, is the reason why many *sovereigns have been opposed to the Society*.

Hence, this Religious Order, wishing to obtain from Paul V., of blessed memory, a new confirmation of their institutions and of their privileges, was compelled to request him to ratify and sanction some decrees published in the 5th general congregation, and inserted word for word in his bull issued Sept. 14th, 1606.

These decrees declare expressly that the

Society, assembled in general congregation, has been forced, both on account of the *difficulties and the strifes among its members*, and on account of the complaints and accusations of outsiders against it, to enact the following statute :

"Our Society, raised by God himself for the propagation of the faith and the salvation of souls, is able by the very functions of its institutions, which are spiritual weapons, successfully to attain, under the standard of the cross, the end it has in view, with usefulness to the church and edification of the people; but, on the other hand, it would throw away these advantages and expose itself to the greatest danger if it occupied itself with the affairs of this world, and of those which concern the *politics and government of states*: in consequence thereof our ancestors very wisely decreed that in serving God we were not to meddle in affairs contrary to our profession. But, whereas in these troublous times our order, it may be by the fault of some of its members, or on account of their *ambition and indiscreet zeal*, is attacked in many places, and is evil spoken of to sovereigns whose good will and affection our father Ignatius of blessed memory had advised us to cultivate so as to be more agreeable to God; and whereas, also, the good name of Jesus Christ is necessary to the bearing of fruit, the congregation has deemed it necessary to abstain from all appearance of evil, and to prevent, as far as possible, complaints, even though based upon false suspicions. Consequently, by this present decree, the congregation forbids all the members of the Order, under the heaviest penalties, to *meddle in any way in public affairs*, even though they might be invited and induced to do so for some reason, and also not to depart from the institutions of the Society, even though pressed and solicited to do so; and further, the congregation has advised the Father Definitors to regulate with care and to prescribe the most efficient remedies for these abuses, in cases of necessity."

We have observed with the deepest sorrow that these *remedies*, as also many others *subsequently employed*, have been neither efficient nor *powerful enough to destroy and dissipate the disturbances, the charges, and the complaints about this Society*; and that our other predecessors; Urban VIII., Clement IX., X., XI. and XII., Alexander VII. and VIII., Innocent X., XI., XII. and XIII., and Benedict XIV. have vainly endeavored to restore the desirable tranquillity to the church by means of different constitutions, concerning either these temporal affairs, that the Society ought not to have interfered in, outside of

its missions or in connection with them; or concerning grave dissensions and sharp contentions, which were raised by its members against the local bishops, the religious orders, the places consecrated to piety, and communities of every description in Europe, Asia and America, and which entailed the loss of souls and scandalized whole nations; or concerning the *interpretation and practice of certain heathen ceremonies, which the order tolerated and admitted in many places whilst it excluded those approved by the Church Universal*; or concerning the use and the interpretation of those *maxims which the Holy See has justly proscribed as scandalous and obviously detrimental to sound morals*; or finally, concerning other matters of the greatest importance and absolutely necessary to preserve pure and intact the Christian Dogmas, which matters, in this and the preceding century, have given rise to great evils and abuses; to disturbances and seditions in many Catholic States, and even to persecutions against the church in several countries of Asia and Europe. All our predecessors have been grievously afflicted by this, and especially, Pope Innocent XI., of pious memory, who was forced by necessity to forbid the Society from admitting novices; Innocent XIII., who was obliged to threaten it with the same punishment, and also Benedict XIV., of recent memory, who ordered a visitation of the houses and the colleges situated in the states of our beloved Son in Jesus Christ, the very faithful King of Portugal and Algarve. But afterwards the Holy See derived no comfort, the Society no help, Christendom no profit from the last Apostolical letters of Clement XIII., of blessed memory, our immediate predecessor, the which letters had been (according to the expression used by Gregory X., our predecessor, at the oecumenical council of Lyon, as mentioned above) extorted from him rather than demanded, and in which he approves of the institutions of the Society of Jesus and praises it very highly.

After so many storms, shocks and terrible tempests, the truly faithful were in hopes, that at last the day would dawn which should restore calm and peace. But, during the Pontificate of the same Clement XIII., our predecessor, the time became increasingly perplexing and stormy. Indeed, the clamours and the complaints about the society going on increasing from day to day, there arose, in some places, troubles, dissensions, very dangerous seditions, and even scandals, which, having snapped asunder and totally annihilated the bonds of Christian charity, enkindled

in the heart of the faithful a party spirit, hatred and enmity. The danger became so imminent that those even whose piety and whose hereditary good will towards the Society are widely acknowledged by all nations, namely, our beloved sons in Jesus Christ the *Kings of France, Spain, Portugal and the two Sicilies, were forced to eject and to banish from their Kingdoms, States and Provinces, all the members of this Religious Order, being persuaded that this extreme measure was the only cure for so much evil, and the only way to prevent Christians from provoking, and insulting and tearing one another to pieces in the very bosom of the church, their mother.*

But these kings, our very dear sons in Jesus Christ, were of opinion that this remedy could have no permanent effect, and be sufficient to restore peace in the whole world, unless the *Society itself were completely suppressed and abolished.* Consequently, they made their wishes known to Clement XIII., our predecessor, and unanimously requested him, with their own personal authority, prayers and entreaties, to insure, by this efficacious means, the perpetual tranquillity of their subjects and the general welfare of the Church of Jesus Christ. But the unexpected death of this Sovereign Pontiff stopped the course and prevented the realization of this matter. Scarcely were we, by the mercy of God, raised to St. Peter's seat, but the same prayers, requests and entreaties were made to us, and to these were added the *counsels and the supplications of a large number of bishops and other men eminent for their rank, scholarship and piety.*

But, being anxious to act rightly in so grave and important a matter, we have taken a long time, not only for making the strictest inquiries, the most serious investigations, and for deliberating thereon with all necessary prudence, but also for *obtaining from the Father of lights his special help and assistance through our continual lamentations and prayers, as well as through the supplications and the good works of the faithful.*

Specially, we deemed it right to examine upon what foundation rests the general opinion that the institutions of the Society of Jesus had been approved and solemnly ratified by the Council of Trent, and we have ascertained that the order had only been mentioned therein, so as to exempt it from the general decree, by which it was decided, with regard to the other religious orders, that after the time of the novitiate, the novices could be admitted to profess, if found worthy, and if not dismissed from the Society. Therefore, this same Council

(Session 25, Chap. XVI., de Regular) declared that it did not desire to make any innovation, or to prevent this religious community from serving God and the Church conformably to their pious institutions approved of by the Holy See.

After having then used all necessary means, helped, as we have every reason to believe, by the presence and inspiration of the Holy Ghost; besides this, compelled by the duty of our office to do all that lies in our power to procure, to maintain and to ensure the peace and tranquillity of Christendom, and entirely to extirpate whatever might endanger it, and being convinced that the Society of Jesus is no longer able to bear the abundant fruit or give forth the great benefits for which it was instituted, and approved of by so many of the Popes, our predecessors, who had granted to it splendid privileges, being convinced further that it was next to impossible, indeed entirely impossible, for the Church to enjoy real and lasting peace while this order exists, urged by such powerful motives, and stimulated by other reasons suggested to us by the law of prudence and by the wise administrations of the Universal Church, which is so dear to us, treading in the steps of our predecessors, and particularly in those, which Gregory X., our predecessor, has left us in the General Council of Lyons, for this was an identical case of a mendicant order, both as regards its institutions and privileges; after a mature examination, with full knowledge of facts, and with the plenitude of our apostolic power, we suppress and we abolish the Society of Jesus; we annihilate and we abrogate all and every one of its offices, functions and administrations, houses, schools, colleges, retreats, hospices and all other establishments in whatever way belonging to it, and in whatsoever province, kingdom or state they be situated; all its statutes, customs, usages, decrees, constitutions, whether ratified by OATH and by the approval of the Holy See or otherwise, as well as all and every one of its privileges and indulgences, either general or particular, and it is our will that the terms of these be considered as fully and sufficiently expressed by this present document as if the text of them were here produced, notwithstanding any clause or formula which might be contrary to them, and whatever may be the decrees and the other obligations by which they are supported.

Therefore, we declare every species of authority, whether temporal or spiritual, of the General, of the Provincials, of the Visitors, annulled for ever and entirely extinct; and we transfer absolutely and with-

out any restriction the same authority and the same jurisdiction to the local bishops, according to circumstances and persons, and under certain forms and conditions, to be hereinafter explained; and we *forbid by these presents that any person soever be henceforth received into this Society or admitted to the novitiate or to membership.* We equally forbid to admit, in any way, those who already have been received to take simple or solemn vows, under penalty of the nullity of their admission or profession, and other punishments at our discretion.

Moreover, we will, we order, we enjoin, that those who are at present novices be at once, on the spot, immediately and really sent away; and we forbid that those who have only taken simple vows and have not yet been initiated into any holy order, should be promoted thereto, either through the title and pretext of their profession or in virtue of the privileges granted to this Society in opposition to the decrees of the Council of Trent.

But, as the end we have in view, and which we ardently desire to attain, is to care for the general well being of the Church, and the peace of the nations, and at the same time to succour and comfort every one of the members of this Society, every individual of which we tenderly cherish in the Lord, in order that being free from the contests, disputes and vexations that had hitherto preyed upon them, they might more fruitfully cultivate the Lord's vineyard and more effectually work for the salvation of souls, we enact and we ordain that the members of this Society who have only taken simple vows, and are not yet initiated into holy orders, shall be released from these same vows, and leave their houses and colleges to follow up the calling which each may deem most suitable to his vocation, his strength and his conscience, within a certain time to be fixed by the local bishops, and considered sufficient to obtain an employment or an office, or to find some benefactor willing to receive them; the said time, however, not to exceed one year from the date of these presents, thus, as by virtue of the privileges of this Society, they might be excluded from it, without any other reason than that suggested to the Superiors by prudence or circumstances, without any previous citation, any act being drawn up, or any judicial rule being observed.

As to those who have been raised to Holy Orders, we permit them either to leave their houses and colleges, and enter some other religious order approved of by the Holy See, where they will be on probation as prescribed by the council of Trent,

if they are attached to the Society only by simple vows; and if they have taken solemn vows, the time of probation shall only be six months, in virtue of the dispensation which we will grant for that purpose; or else they may remain in the world as priests and secular clerks, entirely subject to the authority and jurisdiction of the local bishops where they will reside; furthermore, we order that, to those who thus will remain in the world, a suitable pension be assigned from the revenues of the house or college they lived in, until they are otherwise provided for, taking into consideration, however, the revenues of the houses and the charges attached to them.

But the professed members already admitted to Holy Orders, who, fearing not to have enough to live honestly on, either for want of a pension or from its smallness, or because of the difficulty of finding a retreat; or those, who because of old age and infirmity, or other just and reasonable motive, will not deem it expedient to leave the houses or the colleges of the Society, these will remain there on condition that they have nothing whatever to do with the administration of these houses or colleges; that they will only wear the dress of lay clerks and be entirely subject to the local bishops. *We expressly forbid them to replace missing members, to acquire any house or property, conformably to the decrees of the Council of Lyons, or to alienate the houses, the property and establishments that they at present possess.* They may, however, assemble together, in one or many houses, according to the number of members left, so that the evacuated houses may be turned to pious usages, in time and place, as may seem most in conformity with the Holy Canon and the will of the founders, and most conducive to the spread of religion, the salvation of souls and public usefulness. However a secular clerk, noted for his prudence and good character shall be appointed to preside over the administration of these houses, and the name of the Society shall be totally suppressed and abolished.

We declare all the Jesuits who may have been banished from any country whatever, to be equally included in this general suppression of the Order; and in consequence, it is our will that these banished Jesuits, even though raised to holy orders, if they have not entered another religious order, should, from this moment, have no other profession but that of clerks and secular priests, and should be entirely subject to the local bishops.

If the aforesaid bishops find that those who in virtue of the present brief have

passed from the Institute of the Society of Jesus to the state of secular priests, are men of education and good character, they may grant to them, or refuse, at their discretion, permission to hear confession and preach, and without this authorization, given in writing, not one of them shall be able to exercise these functions. However, the bishops or local ordinaries shall never grant this permission, with respect to outsiders, to those who shall live in houses or colleges previously belonging to the Society, and consequently we forbid them to preach or administer to outsiders the sacrament of penance, even as Gregory X., our predecessor, forbade it in the General Council above mentioned. Especially do we hereby hold the bishops responsible for the execution of all these measures, advising them constantly to bear in mind the strict account that they one day must render to God of the sheep committed to their care, and the terrible judgment with which the Judge of the living and the dead threatens those who rule over others.

Further, if among those who were members of the Society, there be found some who were entrusted with the education of the young, or who exercised the functions of professors in different colleges and schools, it is our will that they be absolutely degraded from all direction, administration, or authority and forbidden to continue in these functions, unless there be hope that they may do useful work, and unless they seem to be far removed from all these discussions, and from all those points of doctrine, the laxity and futility of which only occasion and engender inconveniences and fatal contestations; and we order that these functions be forever interdicted to those who could not strenuously endeavor to preserve peace in the schools and public tranquillity, and that if any such were actually in charge they should be deprived of them.

As to the missions, it is our will that they be equally included in all that we have enacted concerning the suppression of the Society, and we reserve to ourselves the faculty of taking the proper measures for effecting the conversion of the infidels, in the easiest and surest way, and for causing all disputes to cease.

Now, after having totally annulled and abrogated, as aforesaid, all the privileges and statutes of this order, we declare all those of its members, who will have left their houses and colleges, and taken the position of secular clerks, to be fit for, and capable of, obtaining, conformably to the decrees of the Holy Canons and Apostolic Constitution, any kind of benefice, whether simple or with the cure of souls, office, dig-

nity, personat and others, from which they would have been absolutely excluded in the Society by the brief of Gregory XIII., issued September 10, 1584, which begins by these words: *Satis superque*.

We further allow them to receive retribution for the celebration of mass, which also, was forbidden them and to enjoy all those gratuities and favours of which they were forever deprived as regular clerks of the Society of Jesus.

We likewise abrogate all the permissions they had obtained from the general and the other superiors, in virtue of privileges granted by sovereign Pontiffs, such as those of reading heretical books, and others, prohibited and condemned by the Holy See; *of not observing fast days and not abstaining from forbidden meats on these same days; of advancing or retarding the hours fixed for reciting the Breviary and all others of the same kind, which we forbid them to avail themselves of in future under the heaviest penalties; for, our intention is that, like secular priests, they shall live in accordance with the common rule.*

After the publication of this brief, we forbid any person soever, to dare to suspend the execution of it, even under color, title or pretext, of demand, appeal, recourse, declaration or consultation of any doubts that might arise, or any other pretext foreseen or unforeseen; for it is our will that the suppression and abrogation of the whole Society as well as of all its officers, should from this moment and immediately, fully and entirely take effect, in the form and manner that we have herein above prescribed, under penalty of major excommunication, ipso facto, and reserved to us and the Popes our successors, of who-soever should dare to place the slightest obstacle, impediment, or delay in the way of the execution of this present brief.

Further, we command, and in virtue of holy obedience, we forbid all and every regular and secular ecclesiastic, whatever be their grade, dignity, quality or condition, and especially those who have hitherto belonged to the Society and were members of it, to oppose this suppression, to attack it, to write against it, or even to speak about it, or its cause or its motives, or about the institute, the rules, the constitution, and the discipline of the extinct Society, or any other thing relative to this matter without express permission from the Sovereign Pontiff. We forbid all and every one, under penalty also of excommunication, reserved to us and our successors, to dare to attack and insult, on account of this suppression, either in secret or in public, viva voce or in writing, by disputes, inju-

ries, insults, or any other kind of scorn, any person soever, and least of all those who were formerly members of the said order.

We entreat all the Christian princes, of whose attachment and respect to the Holy See we are well aware, to *execute this brief fully and entirely, giving to its execution all the zeal, all the care, the force, the authority and the power* they have received from on high, so as to defend and protect the Holy Roman Church; we further entreat them to adhere to all the articles contained in the brief; to issue and publish similar decrees, and to see that the execution of our present will excite no quarrels, contestations or divisions among the faithful.

Finally, we exhort all Christians, and we entreat them by the compassions of Our Lord Jesus Christ, to remember that they all serve the same Master who is in heaven, that they have the same Saviour who has redeemed them all at the price of His blood, that they are all regenerated by the Grace of Baptism, that they are all made sons of God and co-heirs of Jesus Christ, and fed with the same bread of the divine word and Catholic doctrine, that they form but one body in Jesus Christ and are members one of another; that consequently it is needful that they, being all united by the bond of charity, should live in peace with all men; and that their sole duty is to love one another, for he that loves his brother fulfills the law, and to abhor all offence, hatred, disputes, and all the snares and other evils which the old enemy of mankind has invented and imagined to trouble the Church of God and to place obstacles in the way of the eternal happiness of the faithful, under the false pretence of the opinions of the schools, often even under the appearance of higher christian attainment; finally let all endeavor to acquire the true wisdom of which St. James speaks in his Epistle, chapter iii., verses 13-18.

"Who is a wise man and endued with knowledge among you, let him show by a good conversation, his work in the meekness of wisdom.

"But if you have bitter zeal, and there be contentions in your hearts; glory not, and be not liars against the truth.

"For this is not wisdom, descending from above; but earthly, sensual, devilish.

"For where envying and contention is, there is inconstancy and every evil work.

"But, the wisdom that is from above, first indeed is chaste, then peaceable, modest easy to be persuaded, consenting to the

good, full of mercy and good fruits, without judging, without dissimulation.

"And the fruit of justice is sown in peace to them that make peace."

Even though, the superiors and other members of the Jesuit Order, as well as any person interested in or claiming interest in all that has been herein above enacted, should refuse to consent to the present brief, and should not have been summoned or heard, it is our will that it should never be attacked, reversed, or invalidated, for cause of subreption, obreption, nullity or invalidity, of want of intention on our part, or for any other motive, however powerful it might be, unforeseen and essential, of omission of formalities, or of any other thing which ought to have been observed in the preceding dispositions or in any of them, nor for any main point of law or custom, even though it were contained in the Canon law, under pretext of an enormous, very enormous, and entire flaw, nor finally for any pretext, reason or cause, however just, reasonable and privileged, even such as should have been necessarily expressed for the validity of the above rules.

We forbid that this brief be ever retracted, discussed or brought to law, or that any person should appeal against it, by way of restitution in entirety, of discussion or of reduction by the ways and terms of law, or by any other means of law, in fact, in privileges or in right, in whatever manner granted and obtained, so as to use it, in a court of law or otherwise.

But, it is our express will, that the present constitution be from this moment and forever valid, stable and efficient; we will that it take full and complete effect and that it be observed inviolate by all and every one of those whom it may concern, now and in the future, in any manner whatever."

THE POPE DEAD.

The Pope meant business. Clement XIV. followed up this brief by appointing a congregation of cardinals to take possession of the temporalities of the Society, and armed it with summary powers against all who should attempt to retain or conceal any of the property. He also threw Lorenzo Ricci, the General, into prison in the Castle of St. Angelo, where he died in 1775.

In September, 1774, Clement XIV. died after much suffering, and the question has been hotly debated ever since, whether poison administered by the Jesuits was the cause of his death.

It is impossible to decide the doubt, as

the opinions and evidence on each side are nearly balanced.

On the one hand, Salicetti, the Pope's physician, denied that the body showed any signs of poisoning, and Tanucci, Neapolitan Ambassador at Rome, entirely acquits the Jesuits, while F. Theiner, no friend to the company does the like.

On the other hand, Scipio de Ricci, bishop of Pistoia, nephew and heir of the unfortunate general, distinctly charges the Jesuits with the crime, as also does the Cardinal de Bernis; and the report by the Spanish Minister to the Court of Madrid, printed by the De Potter, in his "Vie and Memoires de Scipion de Ricci," Vol. III., p.p. 151-174, contains the noteworthy fact that the Pope's death was predicted before hand, notably in a statement made in the Vicar-General of Padua to the secretary of the congregation for Jesuit affairs, that several members of the company, believing him to be one of their friends, told him that the Pope would die before the end of September. (Encyclopædia Britannica, Vol. XIII., Art. Jesuit.)

THE POPE INFALLIBLE.

Let the death of the Pope be accounted for as best it may be, and let it be said that the Jesuit Order "needs no defence," the fact is that the Pope is dead, and that though dead, remains still infallible.

"We teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His church should be endowed for defining doctrine regarding faith or morals; and that therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the church.

"But if any one—which may God avert—presume to contradict this our definition: LET HIM BE ANATHEMA.

"Given at Rome in public session solemnly held in the Vatican Basilica, in the year of our Lord one thousand eight hundred and seventy, on the eighteenth day of July, in the 25th year of our Pontificate." (Quoted from Archbishop Manning: Petri Privilegium, London, 1871.

THE DEAD LECTURING THE LIVING.

The pope though "being dead yet speaketh," and, speaketh with infallible authority. He does more than speak, nay he lec-

tures. Hear, then, a dead *infallible pope* giving a lecture to a living Jesuit:

ON LOYALTY.

Your loyalty! My rebellious son, after having suppressed you for ever, how comes it that you pose as a great patriot in Winnipeg when so many "clamors and complaints" have been raised about your disloyalty?

It was your continued opposition and disloyalty to sovereigns that forced me to suppress your Order, and you have placed yourself to-day in the awkward predicament of having to deny my infallibility, to get rid of the difficulty!

ON OATH OF SECRECY.

Your oath of secrecy! You sneer at the idea of having such an oath. How can you?

Your constitutions are ratified by oath and your Order was "established by its sainted founder for the conversion of the heretics," and are you not bound, under oath, to obey your General, as God, and assume any mask, under word of command!

ON SELF-DENIAL AND POVERTY.

Your self-denial and poverty! You now "brag and bluster" about your self-denial and poverty, and that you work for your "food and raiment" only!!!

Do you not hold a license not to observe the days of fasting, not to abstain from forbidden meats, and not to recite your prayers at the canonical hours; to advance or to retard the reading of your breviary? and by your license you thus make life more easy. And one of the reasons, as given in my brief of July 21, 1773, for suppressing your Order in perpetuity, is it not, "Your seeking after the riches of this world with too much eagerness and avidity?" And everybody knows of your commercial transactions in Paraguay and the infamous bankruptcy of Father Lavellette. And what is all this fuss that I hear is going on in Canada? One who has just arrived in Paradise from that country, informs me that your Order in Quebec has offered their souls for sale to one of my Knights of St. Gregory for \$2,000,000, then for \$990,000, then for \$400,000 in addition to the Laprairie Common, to commemorate the event; then for \$50,000, to be got through a libel suit in the courts of Queen Victoria!

ON PARTIAL SUPPRESSION.

Your partial suppression! You speak, in a letter to the Free Press, of a partial suppression of your order.

What a misrepresentation! See where your rebellion lands you. Have I not said in my

brief that your Order was "totally annulled and abrogated"? And did I not forbid any one soever to dare to suspend the execution of my brief, and was it not my will that the suppression and abrogation of the whole Society, as well as of all its officers, should from this moment and immediately, fully and entirely take effect? And have I not declared all the Jesuits who may have been banished from any country whatever to be equally included in this suppression of the Order? And besides, was not your Order suppressed in Canada in 1774 by a royal decree of the Imperial heretical Parliament of Great Britain? And is it not in 1887 only that you obtained powers of incorporation from the Legislature of Quebec, through one of my Knights of St. Gregory? How dare you speak of a partial suppression and lead my people in Canada to think that you have a right to exist there as a corporate body?

ON EDUCATION.

You claim to have done much valuable work in teaching!!!

How dare you! Read my brief and refresh your memory! "In the bosom of your Society, scarcely out of its cradle yet, various germs of discord and jealousy had sprung up, which led them to set themselves up against the universities, the colleges and the public schools." There is hardly an accusation of the most serious nature that was not brought up against your Order.

ON RELIGION.

Your devotion and zeal for religion! You have written in black and white that your "whole lives are devoted to religion, and religion is the bulwark of society."

But, my rebellious son, which religion do you mean? That of our blessed Lord Jesus Christ, or that of the Order of Jesus? Have you forgotten the troubles concerning the practice of certain heathen ceremonies, which you tolerated and admitted in many places, whilst you excluded those approved by the church universal? Or concerning those maxims, which the Holy See has proscribed as scandalous, and obviously detrimental to sound morals? Or concerning other matters of the greatest importance and absolutely necessary to preserve, pure and intact, the Christian Dogmas? If the religion of Christ is the "bulwark of society," that religion is certainly not your own.

ON PATRIOTISM.

Your claim to be "the sons of well known Canadians, sprung from families famous for their loyalty!!!"

But mind you claim that your order was "re-established, not re-created after a partial suppression." Therefore your Order of to-day is the very same order as in my days and the days of my predecessors the Sovereign Pontiffs, of blessed memory. And the following description given of the Order of Jesus in the "*Imago primi saeculi Societatis Jesu*," published with the permission of your general Mutio Vitelleschi, 1640, must equally apply to you, and be true also of you, a member of the present Order of Jesus:

"The members of this Society are dispersed into every corner of the globe, and distributed among as many nations and kingdoms, as there are boundaries on the earth.

This diversity, however, is only in distance of locality, but not in sentiments; in difference of language but not of affection; in dissimilarity of face but not of morals. In this family the Roman thinks like the Greek, the Portuguese like the Brazilian, the Irishman like the Sarmatian; the Spaniard like the Frenchman; the Englishman like the Flemming; and in such a diversity of human species, no discussion, no contention, not a thing occurs that would lead you to think that they are more than one. Their birthplace offers them no motive of personal interest. The same end, the same method, the same vow, which like the marriage vow binds them one to another. At the slightest signal, a single man turns round the whole society; and determines the revolution of so great a body; it is easy to move; but difficult to shake."

ON JESUITICAL INNOCENCE.

Your innocence! You claim that your Order "needs no defence!"

But I have stamped the character of your Order with an indelible seal in my brief: "*Dominus ac Redemptor Noster*," which, I have every reason to believe, I have written with the presence and inspiration of the Holy Ghost. You are very self-righteous it seems, and show no sign of repentance whatever; and if you have not been converted, you must teach now what the Order ever taught before. And the doctrines of the Order to-day must be the very same as were these doctrines, the day I suppressed you, and, as they have been given to the whole world by my beloved son, the King of France, in his "*Arrêt du Parlement de Paris*," dated 5th March, 1762, as follows:

"Doctrines, the result of which would tend to destroy natural law, that code of morals which God himself has implanted in the heart of man, and consequently to break all the bonds of civil society: author-

izing theft, falsehood, perjury, immorality, and, generally speaking, every passion and crime, by teaching occult compensation, equivocation, mental reservation, probabilism, and philosophical sin; doctrines which would tend also to destroy all instincts of humanity among men, by favoring homicide, parricide, to destroy all royal authority, etc., etc. (Quoted from Paul Bert La Morales Jesuites, Paris, 1881.)

A USELESS "SECRET SOCIETY."

The Society of the Order of Jesus, we are told, "is not a useless secret society whose only purpose is to 'brag and bluster.'"

But, the Jesuit Order is a "secret society." In the time of Pope Clement XIV. there was, in the very heart of the Catholic Church and nations, much "brag and bluster," which, according to this Pope, was stirred up by the "Secret Society" of Jesus.

And the Pope himself, at that time, among his own people in the very bosom of his Mother Church, could not stop the "brag and bluster" without suppressing the "Secret Society" of Jesus.

Peace and tranquility will not be restored to our Dominion, and the "brag and bluster" will not cease until Pope Clement's remedy be applied by Her Majesty's Protestant subjects.

AN ADVICE

We have been advised to study history better, and if we do so the Jesuit Order we are told, will "need no defence." An honest and sincere Jesuit, who thus ventures to speak, shows that he must have read the history of the Jesuits, as written by themselves only. But, as we are all blind to our own faults and never see ourselves, as others see us, I would strongly advise Father Drummond, before he again lectures the general public on the study of history, to widen the range of his readings and see how impartial, trustworthy! nay infallible writers, have written the history of the Company of Jesus!!

A WORD OF WARNING.

The Order of Jesus was too much for a pope. Extinguished it revived again. Today, the order is too much for the bishops, who are afraid of it. Romanism is now synonymous with Jesuitism. Jesuit leaven, has leavened the whole lump.

The suppression of the Order of Jesus by Clement XIV. was but temporary, as it was not followed, by a radical reform of the Roman church. The Order of Jesus is born of the spirit that animates that church; and not till that church is regenerated,

will she cease to give birth to like creatures, though disguised under other games.

The Roman hierarchy cannot, now, control the Jesuits. The Jesuits, are masters; the bishops and the pope, servants. If a suppression of the order is to come, it will not be effected, by the pope and bishops; but, by the combined efforts of the liberally-minded Roman Catholic laity, and the whole Protestant population of the Dominion and the United States of America.

A change must come. A change will come. Your rights must not, your rights cannot be thus trampled upon. It is impossible, that in a Province of the Protestant Empire of Great Britain, on the continent of America, in the presence of forty millions of Protestants, you should be governed by a handful of unscrupulous politicians, headed by a Knight of St. Gregory, whose conscience is so very delicate, that it forces him to give to the Jesuits though not "legally but only morally bound" the sum of \$400,000, and which amount, the delicate conscience of the Knight, will not shrink to extort from your own pockets!!!
QUIS CUSTODIET IPSOS CUSTODES?

CLEMENT XIV.

AND

The Suppression of the Jesuits.

BY PROFESSOR BERTOLINI.

[From an article in the *Nuovo Antologia of Rome*, Italy, November, 1886.]

Fully to understand the great act of Clement XIV., one must go back to the pontificate of Clement XIII., under whom the Jesuit question caused such exasperation as to produce a complete rupture between the Western courts and the papacy.

The battle was begun by Portugal. This country more than any other had suffered from the pernicious influence of the Company of Jesus. It had, therefore, the right to raise a cry of alarm against a corporation which, holding in its hand the empire over consciences, disdained all authority and justice. A French diplomat, an ex-Jesuit (Georgel), thus describes the omnipotence of the Jesuits at the court of Lisbon. "They were," he writes, "not only the directors of the consciences and conduct of all the princes and princesses of the royal family, but the king and his ministers asked their advice even in questions of the greatest public importance. No resolution was taken in the government of Church or State without having had their previous approbation." How did they lose this influence? The

story is told in a letter that the King, Joseph I., wrote December 5, 1767, to Clement XIII. in answer to the brief in which he was requested by that Pope to restore the harmony between his court and the Holy See, disturbed on account of the Jesuits who had been expelled from Portugal. "It is not to me that is to be ascribed the blame, if an order of monks has for its end the conquest of the world, for its method the assassination of sovereigns and the sedition of their people, and if in the very court of your Holiness it has established the centre of its government, to hatch wickedness and lay snares for me even within my own palace. It is not from my side that so many plots and snares come, by means of which, notwithstanding the justice and tenderness of your most religious sentiments, the heads of this abominable conspiracy have found, even to this day, in the very court of your Holiness, a scandalous protection for their gatherings, through which they have commenced, and still continue, to disturb the public peace of my kingdom and of the states subject to my dominion, not only by their acts, but also by their writings published in all Europe with universal scandal."

Pope Clement XIII., a weak man and influenced by the Jesuits, who represented to him that the war started in Portugal against the order was a signal of a great war of extermination plotted against Catholicism by philosophy, did not listen to the accusation of King Joseph. The rupture, therefore, between Portugal and the Holy See instead of being healed, became worse and continued until the death of Clement XIII.

The initiative taken by Portugal in the war against the Jesuits brought about a general uprising against the abhorred order.

After Portugal came France. A scandalous cause tried before the French Parliament, prepared public opinion for the great struggle which government and parliament were disposed to undertake against the powerful corporation. The Jesuit Lavellette, head of the order in a province of America, having become a trader, had accumulated an immense capital, with which he carried on a large trade with the principal maritime places in Europe. The order was associated in his speculations, furnishing him with money and backing him with its own credit. The business was prosperous until the war which broke out in 1775 between France and England, brought upon Lavellette a great reverse in fortune. Several French commercial establishments were thrown into bankruptcy, and had recourse to the tribunals, asking that the order should indemnify them for their losses. The complaint was brought before

the French Parliament, which condemned the order to pay the entire debt of Lavellette, amounting to about two and a half million of francs. But the material loss was nothing in comparison with the moral detriment and loss of prestige caused to the corporation by this trial.

The Pope's nuncio at Paris, Prince Colonna, sent an account of it to the Secretary of State, Torregiani, which represented clearly the state of the public mind as follows:

The sensation produced in Paris by this affair is incredible. Whilst it was being agitated in the Parliament and the lawyers of both parties contended and pleaded, the Jesuits suffered the greatest insults and abuse; an innumerable multitude was present at these discussions. Last Friday they besieged the doors of the Parliament to learn the decision, and after it was pronounced, great joy was manifested and very noisy applause was heard. This matter ought to have been adjusted any way, or the entire amount paid, rather than bring such things to the knowledge of the public, who have drawn from this trial the most lamentable conclusions, not only against the Jesuits, but even against the whole body of the ecclesiastics, and especially against the regular clergy; and it must be admitted that the complicated course of this trial has given every justification for these conclusions. Besides, the decree will carry with it the saddest consequences for the Jesuits, not only in this kingdom, but in all other countries, the more so as the Parliament intends to examine next month the constitutions of the order, and it is much to be feared that these magistrates, the greater part of whom are already by nature and principles hostile to the Jesuits, will resort to extreme measures regarding the constitution and even the existence of the order, at which I should not be surprised, and in this case no help or protection can be expected from the court.

In another letter the same nuncio wrote:

The animosity against the society of the Jesuits is general in the kingdom.

The king soon felt impotent to resist the public opinion which demanded the expulsion of the order, although in August, 1761, Louis XV. made a final effort to save it. He prorogued Parliament for a year, and ordered the Jesuits to consign to the royal council the charter of their houses in France within six months. In this supreme moment, in which the question of their existence was debated, the Jesuits of France performed an inconsiderate act which hastened their ruin. To gain the favor of the French episcopate, in which they had many adversaries because they were suspected to be dangerous to the power of the bishops and to that of the king, they subscribed to the four celebrated Gallican propositions of 1682 as follows:

First: To the Pope and to the Church is granted by God power over all matters which are spiritual and pertaining to eternal happiness, but not over temporal and civil matters, which are under the exclusive power of kings and princes.

Second: The canon of the Council of Constance, which places the authority of an ecumenical council above that of the Pope in ecclesiastical matters, remains firm and immutable.

Third: The Pope is obliged to observe the canon law.

Fourth: In matters of faith the Pope has a vote of superiority, but his judgment is not irrevocable until he has obtained the sanction of the Church.

These propositions they declared they would observe even in spite of the opposition of their general. "That if, God forbid," said the act, "It might happen that our general should command something contrary to the present declaration, persuaded that we should not agree without sin, we shall regard these orders illegal, null and void." This act was signed by the Provincial of Paris, Stefano de la Croix, December 19, 1761.

There is no record that the general of the Jesuits protested against this semi-rebellion of his French Jesuits. Perhaps it was all a scheme contrived between them to avert the approaching tempest.

But this time, the greatest astuteness was not that shown on the part of the Jesuits. The royal council proposed that there should be given to the order a vicar general, who was to be a Frenchman, selected by the general of the order, to reside in France, and exercise over the Jesuits of the kingdom the same power enjoyed by the general over the entire order. As was to be expected, the general and his council rejected this proposition, and the Pope ratified their refusal, saying that it was incompatible with the spirit and existence of the order. Then throughout France there was an explosion of wrath against the corporation. The Parliament of Paris, which already had made an *auto-da-fe* of the works of the principal Jesuits canonists and moralists, which works has been declared by a commission of theologians to be crammed full of errors and false doctrines, now compiled a memorial entitled "Extracts of dangerous and pernicious assertions of every kind, which the so-called Jesuits have always and perseveringly sustained, taught and published." They sent it to all the bishops and magistrates of the kingdom. After that nothing more remained but to suppress the order, which Parliament did with the decree of August 6, 1762. The king seconded the policy of the Parliament and accomplished the work, first by confiscating in behalf of the state the property of the Jesuits, June 14, 1763, and then by suppressing the institution in all its states, November, 1764.

The Jesuits did not admit that they were

vanquished. To the authority of the King of France they opposed that of the Pope—and profiting by his weakness of character, dictated to him a constitution, which proclaimed, January 7, 1765, in the presence of Christendom, the sanctity and innocence of the order.

Contrary to the usual custom, this constitution was issued without the knowledge of the Sacred College.

The Secretary of State, Torregiani, who was the most intimate friend of the Pope, first heard of it on the day on which it was signed and went to press—therefore Clement XIV. was right in saying that this apostolic letter had been extorted rather than demanded from his predecessor.

And thus the Catholic world regarded it. So this, instead of benefitting the order, aggravated its condition, arousing against it those states which had remained until now passive spectators of the war waged against it in Portugal and in France. The papal constitution was interdicted in all the Catholic countries, and the powers took occasion from this act, which they justly regarded as a provocation, to fortify themselves by energetic measures against any assault which it was the purpose of the Holy See to make upon their independence and absolute sovereignty.

All the deliberations of the Roman court, including indulgences and marriage licenses, were subjected to the royal *placet*, and the free communication of the bishops and of the faithful with Rome was likewise surrounded with a thousand difficulties, and subjected to a severe surveillance of the police.

The papacy had constituted itself the paladin of the Jesuits at the time when the universal conscience of Christendom was aroused against the order, and it now reaped the well-merited fruit of the odious compact.

In the meantime the tide rose. King Charles III. of Spain issued on the 2nd of April, 1767, a pragmatic sanction as follows: "The Pope defended them, let him have them." With this he suppressed the Company of Jesus, and ordered the expulsion of its members from his dominion, arranging that they should be sent into the Papal States.

Clement XIII. tried to remove from his mouth the bitter cup, declaring to the Catholic king that he would never allow the exiled Jesuits to enter his states.

But Charles III. was ready to frustrate the design, answering to the nuncio that if His Holiness really persisted in his refusal he would know where to send the exiles, after making a public protest in all the ports of the Pontifical States.

France did not wish to be behind Spain. A decree of the Paris Parliament, dated May 9, 1767, expelled the Jesuits from all France, and ordered them to leave the country within fifteen days.

The king of the Two Sicilies followed. A decree of November, 1767, expelled the Jesuits from the whole realm, so those belonging to the south of Italy were thrown upon the Roman frontier, and the Pope was obliged to receive all these guests—unwelcome, although protected by him.

The general war started against the order and the measures adopted by Spain and the Two Sicilies to banish the exiles to the Pontifical States put into the mind of the friends of the Jesuits the thought that the only way to relieve them from their present embarrassment was their *secularization*. This word which was a softened synonym of *suppression*, pronounced first *sotto voce* by the diplomatic corps of Rome, penetrated soon into the Sacred College, and became the object of discussion in a congregation of cardinals held before the Pope—Dec. 30, 1767.

But Clement XIII. still stood firm in the policy followed up to that that time; and, untaught by experience, he rejected the course which had been proposed to him by those very counsellors whose advice he had been accustomed to take.

The warning of the General of the Jesuits, that, by the secularization of the order, he would compromise his conscience, and even his eternal salvation, impressed the feeble mind of the Pontiff more than arguments.

A political incident supervened to increase the tension of the relations between the Catholic powers and the Roman See. The young Duke of Parma, Ferdinand, Infante of Spain, encouraged by the example of his relations, the greater sovereigns, annulled, with a pragmatic sanction, the jurisdiction and the immunities which the Church enjoyed in his small state.

The Pope opposed to the ducal decree one of his briefs—January 30, 1768—with which he cancelled all the innovations prejudicial to the Church introduced by the Duke, and threatened him and his ministers with ecclesiastical censure if they persevered in their attempts.

But the duke found powerful defenders. The Bourbon courts of Versailles, Madrid, and Naples remonstrated against the offence committed by the Pope against the temporal sovereignty of a prince who was connected with them by ties of blood. With a collective note they requested the Pope to revoke the brief, threatening him, in case of refusal, to occupy the dominions which the Holy See possessed in France

(Avignon and Venusia) and in the two Sicilies (Benevento and Pontecorvo).

Clement, who thought that the threat was not serious, refused, and the threatened occupation followed.

Matters having reached this crisis, the three Bourbon sovereigns struck a decisive blow for the overthrow of the Jesuits.

They sent to the Pope a collective memorial formally demanding of him the suppression of the order, January 18, 1769; and this was the *coup de grace* for this Pontiff. A few days afterward (Feb. 1) he died, distressed by the effect of his insane policy, but without repenting of his errors. He left to his successor a tremendous responsibility. The matter of the Jesuits had assumed universal importance, and upon the way in which the new Pope should decide this question depended the maintenance or the rupture of the unity of the Church.

Parties in the conclave were named according to the existing circumstances. On one side were the adversaries of the Jesuits, on the other their protectors; and because the first supported that of the Catholic courts their party was called that of the Crowns, while the other was called that of the Zealots or of the Fanatics.

Between the two parties the struggle was intense. At the head of the Zealots were the Cardinals Reszonico and Albani. Orsini headed the party of the Crowns.

At the commencement the Zealots prevailed because the foreign cardinals belonging to the opposite party did not, until late in the session, enter the conclave. By chance the two chiefs of the Zealots did not agree in the selection of the Pope, and this discord neutralized the preponderance of that side. Moreover, even without this, they would not have dared to elect the Pope before the arrival of the foreign cardinals. Owing to the strained relations of the Church with the Catholic courts a schism would undoubtedly have arisen from such an abuse. But the ambassadors of the three Bourbon courts, in the expectation that this might be done, had mutually agreed in such an event to leave Rome.

This threat had acquired more weight after the conversion of the court of Vienna to the policy of the other courts. Maria Theresa and Joseph II., who during the struggle between the Western courts and Clement XIII. had remained passive, now openly made known their decision declaring that, in the interests of the Church, the Company of Jesus ought to be suppressed. Sperges, the intimate adviser of Maria Theresa, signified this sentiment of the sovereign to the nuncio at Vienna, saying that

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the change of the pontificate ought to have as an inevitable consequence the suppression of the Jesuits. Joseph II. said the same without circumlocution to the very general of the order. When he went to visit the Chapel of St. Ignatius in Rome he asked this general whether he did not think it time to abandon that garment. He also said it to the cardinal Zealots when he went to visit the conclave, requesting them to elect a Pope who would comprehend the motto: *Ne quid nimis!* and who would know how to treat the sovereigns with proper consideration and politeness.

With such sentiments at the court of Vienna, the threat that three ambassadors would leave Rome in case the Zealots should select a Pope before the arrival of the foreign cardinals acquired such weight that it would have been mere insanity not to recognize or appreciate it. And that the Zealots acknowledged this is shown by the fact that in the first two and a half months of conclave (Feb. 15 to April 27), the ballots showed a great scattering of votes, while the serious ballots, based on previous agreements, did not commence until after the arrival of the Spanish cardinals. Then a name, which in the preceding ballots appeared with only two or three votes, began to come to the front; but its progress was slow and difficult.

After having received five votes in the session of the 27th of April (the first session at which the Spanish cardinals were present) by the 8th of May it fell to four, on the 9th it descended to three, to return on the 10th of May to four, and to retake, on the 11th, the five votes of the 27th of April. Then it rose to six, and on the 14th of May to ten, on the 13th to nineteen; finally, on the 19th of May, it received a unanimous vote.

Who was this Pope, Clement XIV., selected after so difficult a candidature? It cangelo, in Romagna, and a Franciscan friar, was Lorenzo Ganganelli, a native of Santar-

The French Minister of Foreign Affairs, Duke de Choiseul, persisted in holding that cardinal was the best for the papacy, and this defended him against those who thought differently. To the Spanish government, by which Ganganelli was considered a *Zealot*, Choiseul answers: "He who wrote to Spain that Ganganelli is a Jesuit, is grossly deceived. It is a well-known fact that he is, and always has been, a Franciscan." This decisive affirmation of the French minister dispelled the doubts entertained at the court of Madrid concerning Ganganelli, and from that time he was able to count upon the aid of all three courts. The assistance of these courts decided his election.

Of the two great questions which the new Pontiff was called upon to solve, that concerning Parma was speedily decided. The Duke—Ferdinand I., was betrothed to Maria Amelia, the younger daughter of the Empress Maria Theresa. Clement XIV. granted a dispensation permitting the marriage, thus annulling implicitly what had been done by his predecessor. Harmony being thus restored, the Pope demanded, from the courts of France and the Two Sicilies, the restitution of Avignon and Benevento. The courts, however, refused this until full satisfaction was given in the question of the Jesuits—by the general suppression of the order.

Much time elapsed, however, before Clement XIV. decided to take the course, and it may safely be said that if he had not been pressed by the serious threats of the three Bourbon courts, he would never have done it.

There was a moment in which it seemed that the old rupture might be renewed, and the Jesuits succeed equally well with Ganganelli as with Clement XIII. The General of the Order, in fact, had obtained from Clement XIV. a brief, July 12, 1769, which renewed, for seven years, the privileges of their missionaries.

This brief nearly kindled a conflagration. The Jesuits boasted a great deal of the victory, and published the brief all over the Catholic world, presenting it as documentary proof of the favor which they enjoyed with the new Pontiff.

The Bourbon courts complained, and resumed toward Clement XIV. the same threatening language which they had used toward his predecessor.

The ambassadors of the three powers in Rome, by means of Cardinal Bernis, the French ambassador, presented to the Pope a memorial, demanding, in the name of their sovereigns, the immediate suppression of the society. "Without scrutinizing here the grave accusations made against the Jesuits," said the memorial, "what can be answered to the following objections: An order of plain monks has been formidable, in all times and in all countries, to other monks, to the secular clergy, to the magnates, monarchs, bishops, and even to the sovereign Pontiffs, upon whom this society is entirely dependent. To-day, when it is almost annihilated, it still inspires terror."

Let us hear, from Bernis, how the Pope replied to the demand. "Concerning the suppression of the Jesuits," wrote Bernis to the Duke de Choiseul, "the Holy Father spoke to me once very plainly and frankly, saying that he must preserve his conscience and his honor; on the one hand by

observing the canons and following the example of his predecessors in similar cases; on the other hand by not sacrificing too lightly the consideration which he owed to the Emperor, to the Empress, to the Republic of Poland, to the King of Sardinia, to the Venetians, Genoese and to the King of Prussia, who did not demand the suppression; that although he had been threatened and made to fear, even for his life, it certainly was not fear which hindered him from giving satisfaction at once to the sovereigns of the House of France; but that he knew the laws and his duties, and that no human consideration could compel him to violate them; that he promised in advance to the three monarchs to approve what they had done in their States, concerning the Jesuits, and that they should be hindered from ever re-entering those countries; that he would ask the council of the clergy of those three kingdoms, and when he felt himself supported by the clergy of France, Spain, Naples and Portugal, then he might be able to work honorably and with some ground to stand upon."

From this letter it can be inferred that Clement XIV., in the early part of his pontificate, was quite averse to the suppression of the Jesuits, and that he hoped to arrange everything by sanctioning the measures, taken by the three powers, against the order.

But the three courts did not permit him to remain for a long time under the influence of this pleasing delusion. The ambassadors had taken occasion from the brief of July 12 to demand of the Pope their suppression, and the French government availed itself of this opportunity to let the Pope know that the three courts would not be satisfied with half measures, and that they were not at all disposed to grant him what had been refused to his predecessor. The language used by the Duke de Choiseul with the Nuncio at Paris, had a severity that was alarming. Let us hear this language from the Nuncio himself. The subject of the discourse was the celebrated brief of the 12th of July, concerning which the Duke de Choiseul asked an explanation. Not being satisfied with that given him by the Nuncio, he threw off all restraint and uttered threats which made the poor Nuncio tremble. "Then," he writes, "assuming that ministerial tone which at the present time is not unknown to your Eminence, he declared to me that the kings of France and Spain and the other princes of the house of Bourbon were not people to be trifled with; that after having led them to hope for the speedy suppression of a society which disturbed

the peace and quiet of the two sovereigns and which even compromised religion, no favor ought to be conceded to them; that His Majesty was tired of these temporizings, and in consequence had resolved to renew publicly through his ambassadors at Rome, his pressing solicitation that the Holy Father would totally suppress the company; and if he did not obtain it in six weeks to ask his passports, abandon the embassy and break relations openly; adding that even if the ministers of the other Bourbon courts, for want of instructions, would not join him in this determination, he would alone carry it out, *ad litteram*."

The instructions sent to the ambassadors at Rome were of the same date (Aug. 7) as that of the letter of the Nuncio, recounting the discourse held between him and the French minister. The solicitation which Cardinal Bernis was to make to the Pope was really an announcement in the name of his king. "You will say," the Duke de Choiseul wrote him, "that His Majesty has allowed the first moments of the pontificate to pass before renewing the demand that was made of Pope Clement XIII. for the abolition of the Jesuits; that he knew his excellent personal disposition to secure tranquillity for himself, for his State, and for religion; that the existence of this society of monks imperilled these objects; that all the States of the House of Bourbon are in the same situation; that His Holiness could not fail to regard the princes of this house as the strongest supporters of the Catholic religion, and it was just and reasonable that they should obtain from an enlightened Pope, whose good disposition they could not doubt, a satisfaction so essential to the happiness of their kingdom."

In his instructions, Bernis was directed to insist that the Pope should give to the king the most positive promises concerning this matter.

The time which the King of France conceded to the Pope for the suppression of the Jesuits was two months; if the suppression was not accomplished within that time, the ambassador was to ask for his passports.

This intimation had been made in August, 1769, that is to say, in the first day of the Pontificate of Clement XIV.; the suppression of the Jesuits was not effected until four years after! Before arriving at the final act the Pope had, however, by a series of acts, reassured the three courts as to his good disposition.

He had said very frankly to Bernis that overhaste would not enter into the principles of his conduct, and that no one

would ever obtain anything of him by violence and force, and he would always yield to the wishes of the most Christian King then this sovereign did not exact of him the renunciation of his character as "Supreme Pontiff" and common "Father of the Faithful."

While he said these things, his actions demonstrated that, after the demands of France, with which country both Spain and Naples were anxious to associate themselves, he had lost every hope of being able to save the Jesuits. He therefore made preparations so that the suppression of the Jesuits might take place quietly. But for this, time was needed. It was necessary, therefore, to calm the fury of the court of France and to demonstrate that the two months accorded to him were not sufficient for the drawing up of a bull stating the grounds for his action.

Clement XIV. thereupon wrote with his own hand a letter to King Louis. It was written in French, because his scanty knowledge of this language enabled him to say with a certain obscurity, that which he had not got the courage to say openly—that he was going to suppress the Jesuits. The letter, however, satisfied the king, who wrote in reply:

It remains with your Holiness to decide the form which may seem to you the most suitable to manifest to the Christian world what may be your judgment concerning an affair so essential to the repose of the Church of the Catholic States, and to the personal glory of your Holiness.

The Jesuits and their supporters soon perceived the importance of the Pontiff's action. This is proved by an apocryphal document first published in the Gazette of Florence, and from this in all the principal journals of Europe. The authorship of the letter was attributed to the Pope, and it purposed to be addressed to the King of France, and urged reasons for protecting the Jesuits. Instead, however, of attaining the desired end, the falsifiers obtained the opposite result.

The Pope, indignant at so much infamy, and wishing to unmask the fraud at once, availed himself of the new pressure brought to bear against the Jesuits by the court of Spain, officially to announce his intention to suppress the order, in a letter written by his own hand, November 30, 1769, to Charles III., King of Spain.

The die was cast; it was not possible to withdraw without creating a schism. Confidence, therefore, is restored in the three courts, who assist at the preparations for the great blow, without claiming any fixed day for its infliction.

From this moment the direction of the negotiations passed, with the approval of the French court, to the court of Spain.

The slowness with which the difficult task was conducted frequently shook the confidence of the courts in the fidelity of the Pope's promises. But the Pope no longer allowed himself to be threatened; nay, he became aggressive himself, threatening those who instigated him to put an end to the Jesuits speedily, to abdicate the Pontifical throne, and to retire into Castle Sant' Angelo there to end his days. The question of the suppression of the Jesuits, practically considered, presented difficulties which did not appear at first sight. In the hands of that order was the direction of the seminaries, missions and many other ecclesiastical institutions; therefore it was necessary to take the requisite precautions that confusion and disorder might not result. On the other hand the courts had tangible proof that every new delay created danger for them. At Lisbon occurs an attempt against the sovereign; at Madrid, popular tumults; whose fault is it? Perhaps the Jesuits had nothing to do with it; but in the existing state of things, we could not condemn the courts of Portugal and Spain, if they suspected them, and if they took occasion to ask the Pope to hasten their suppression. Clement XIV. could not save himself from doing something. On the 12th of February, 1770, the direction of the Seminary of Frascati, was taken from the Jesuits, and given to the secular priests. In the following year a congregation of cardinals were created to examine the economical condition of the Roman Seminary, to find remedies for the decline of theological studies, and for several abuses which had been introduced in the direction of the students. The Jesuits had introduced an innovation in the form of the OATH taken by the students of foreign pontifical colleges. To the obligation assumed by the alumni, returning to the missions of their respective countries, to depend on the Holy See, the Propaganda, and their respective bishops, they added, "and on the General of the Society of Jesuits." The Pope suppressed this addition, and also took away another abuse created by the Jesuits, namely, the obligation laid upon the alumni to confess to the Jesuits only.

The Pope, after having communicated to the courts his resolution, isolated himself, and completed, all by himself, the great event. On the 21st of July, 1773, the brief "Dominus ac Redemptor noster" was signed. Only after it was transmitted to all the bishops of the Catholic world, and when it began to be executed, was official notice given to the ambassadors of the event. Following up what he had previously done, the Pope conferred upon the principal bishops of the Papal States

the right, with full powers, of visiting the houses of the Jesuits situated in their respective dioceses. The first to receive this power was Cardinal Malvizzi, Archbishop of Bologna.

The rector of the College of Santa Lucia having refused to obey the orders of the Holy See, and to publish to the students the precepts of the Pontiff, Malvizzi was obliged to resort to force. The rector was led away from the college by soldiers, and was expelled from the Ecclesiastical States, and the students who wished also to resist were transferred to the country house of the Bolognese Seminary to await their relatives to take them to their homes.

When the Pope learned these facts, he commissioned the Legate of Pesaro and Urbino and the Bishop of Montalto to take possession of the property of the Jesuits situated in their respective territories, and ordered that seals should be affixed upon the archives of the novitiate of the society in Rome. A few days after he signed the brief of suppression, and created a congregation of cardinals "concerning the affairs of the extinct Society of Jesus." For twenty-eight days the Pope kept the act of suppression secret, and during all that time he observed toward the ambassadors that reserved and mysterious demeanor which he had assumed with them since he first secluded himself. On the evening of August 18 the mystery was solved. The Pope by his prelates published contemporaneously to the General and to the rectors of all the colleges possessed by the Jesuits in Rome the brief of suppression and immediately took possession of their houses. The following day Clement XIV. promulgated the brief to all the apostolic nuncios, and on the 20th of August the document was freely circulated. On the 22nd the Pope finally granted to the ambassadors the ardently desired audience.

By this proceeding, justly observed Theiner, Clement XIV. demonstrated overabundantly that in all this affair he had acted freely and independently of every influence of ministers and courts. Thereupon the act of suppression acquired a value and importance which ought to have guaranteed that it should be observed and respected as long as the Roman Church lasted.

AN ARRAY OF FACTS

BY

PROF. GOLDWIN SMITH.

"For his honest foes, an array of facts would only irritate them."—Father Drummond, Free Press, Feb. 26, 1839.

ENDOWMENT OF JESUITISM.

I say the "endowment" of Jesuitism, because it is obvious that the pretence of *restoring* Jesuit property it is a mere subterfuge. Neither under the French government which had suppressed it, nor under the British government which had recognized it only for present purposes, could the order be the holder of any property at all. Scarcely less certain is it that the endowment, though it may come ostensibly from the province, will come really, though indirectly, from the Dominion, which will be made by the pressure of the French screw to compensate the province by a grant of some kind, so that the responsibility for this measure will extend to the whole country. Refuse incorporation to Orangeism, and then endow Jesuitism out of the public funds! If this is justice, what is iniquity?

If Jesuitism were like the other monastic orders, a religious brotherhood, to endow it out of public funds would still be a flagrant breach of the fundamental principles of our polity. But it is not a religious brotherhood. It is, and has been from the beginning, a conspiracy against civil society and government. There is no record in history approaching in criminality to that of the Jesuit. On him rests the guilt of the bloody extermination of Protestantism in Bohemia, of thirty years' war in Germany, of the revocation of the edict of Nantes, and the murderous proscription of the French Protestants which ensued, of the countless religious murders committed by the Spaniards in the Low Countries. Whenever I hear of the Jesuit I think of Motley's description of the poor servant girl in the Netherlands who, because she would not renounce her faith, was led out between two Jesuits to be buried alive. Jesuit doctors preached tyrannicide, and in the background of each great crime, the murder of William the Silent, the murder of Henry IV., the Gunpowder Plot, appears the figure of the Jesuit. With political plotting the Sons of Loyola in time mingled financial cupidity; and the scandalous bankruptcy of a mercantile house connected with them, in the last century, filled the cup of public indignation against them and was one of the immediate causes of their fall.

It is not on Protestant evidence alone that the charges against the Jesuits rest. The Catholic powers of Europe united in demanding the suppression of the order as the enemy of civil society and government. No Catholic ever was more devout than Pascal, who by exposing the infamous tampering of Jesuitism with the principles of morality gave it the wound that has never healed. Jesuitism is not merely immoral; it is founded on immorality; since its fundamental principle is the prostrate submission of the individual conscience to the objects of the order and the commands, however equivocal, of its superiors. The Jesuit is bound to be "a living corpse," without will or conscience of his own, in the hands of the chiefs of the conspiracy.

In modern times Jesuitism has changed neither its spirit nor its aims, but only its methods. Power having passed from the monarch to the people, it is not with kings and their favorites or ministers, but with political parties, that the Jesuit now usually intrigues. He intrigues in Switzerland till he brings the confederation to the verge and beyond the verge of civil war and gets himself sent over the frontier for his pains. In the empress of the French, however, at once jealous and devout, he found a fitting instrument of the old, and to him more congenial kind. Through her he brought on a deadly war between France and Germany, though his promises to the French Emperor of treasonable aid among the Roman Catholics of Southern Germany, patriotism at the last moment having prevailed over sectarianism, remained unfulfilled to the utter discomfiture of their dupe. For these and similar machinations against the public weal one Catholic country after another has cast out the brotherhood of intrigue which Protestant Canada now takes to her bosom and furnishes with the means of subverting her civil and social peace. Far from having a claim to endowment, Jesuitism has no more claim to legal protection than Thuggism. Nor was the sacrifice of human victims to Bowance by the cord of the Thug more wicked than the sacrifice of human victims by the fire of the Auto da fe or the sword of Jesuit wars to the power of cruelty and perfidy which the sons of Loyola worship as God.

The Jesuit is absolutely without nationality or bond of patriotic duty; he has no country but his order; he is a plotter in all communities and a citizen of none. To allow him to enjoy corporate privileges or have corporate property anywhere is against the plainest policy of the state. When this concession is coupled with the refusal of incorporation to the Orange order, it displays

the power of the Catholic vote with a vengeance.

Already Jesuit ascendancy in Quebec is bearing its fruits. The old French church of Canada, as a daughter of the national church of France, had always been quiet and unaggressive; it produced the usual effects of Romanism on national industry and prosperity, but it respected the rights of the state. The Jesuit comes; having the reigning influences at Rome in his favor, he conquers; and at once there is trouble between the church and the state. In the American Republic, the Ultramontane spirit, of which the Jesuit is the organ and largely the author, is likewise at work and is preparing for an attack on the public school, which will probably form the first battlefield of the coming conflict.

Much has been said, and will very likely be now said again, by the defenders of Jesuitism, about Jesuit activity in education. Active in education the Jesuits has always been, not, however, for the purpose of opening and emancipating, but for that of narrowing and contracting the understanding. To clasp the padlock on the mind of the youth of the governing class, was the object, which it must be owned, was in its way, very skilfully pursued. Of popular education the Jesuit never was the friend. Much again has been said, and will very likely be said again, about Jesuit missions. What has become of the fruits of those missions? Over those in the east, especially those in China, dark suspicions of Jesuit dishonesty hang. Paraguay was much more a kingdom of the Jesuit than of Christ. Of the Canadian missions, what do we know except what is told us by the Jesuits themselves? If the Jesuits gave Christendom a few Indian converts of doubtful character, they also gave it Voltaire, who, bred in one of their seminaries, learned to abhor Christianity in them.

By the majority of the Catholic clergy themselves the Jesuit intriguer is mistrusted, by not a few he is detested. In firmly resisting his aggression we shall have all the moderate Catholics on our side.

Protestantism and the British element in Quebec are now almost at their last gasp. They are being fast shouldered out of every part of the province except the English quarter of Montreal. Even there, their commerce is being attacked by the plundering hostility of the French Catholic legislature, just as the commerce of Belfast would be by an Irish Catholic legislature in Ireland. Nor is the advancing tide of aggression confined to Quebec. Eastern Ontario is being rapidly overflowed.

The subserviency of Canadian politicians

to the Catholic vote dishonors the British race. Its displays sometimes are revolting. A speaker of the Senate goes on his knees to a cardinal. A Presbyterian politician is seen in a conspicuous place at the general mass of the archbishop, to whom he had bowed for support; thereby, if he believes his own creed, not only assisting at an erroneous worship, but countenancing a false miracle for the sake of votes. The same politician has, manifestly from the same motive, lent himself to the extension of the system of separate schools under which young Canadian citizens are brought up, not as members of the commonwealth, but as liegemen of the priest. A similar tendency was shown in the miserable intrigue with the Rielites, which at the last election brought the opposition to deserved ruin, and in their alliance with their Mr. Mercier, the meet recipient of Papal decorations. It is difficult to assign limits either to the ambition of Roman Catholicism or to the servility of the politicians who are playing into its hands. The leader of the Conservative opposition in Ontario will do nothing to stem aggression or avert the danger because his party must act in subordination to the game of a party and a government at Ottawa which rests upon the French Catholic vote in Quebec. On the great issue of to-day the Conservative party in Ontario is a cypher.

CATALOGUE OF BOOKS ON JESUITISM.

• **ENCYCLOPÆDIA BRITANNICA.**—Vol. XIII., Art. Jesuit, by R. F. Littledale, L.L.D., D.C.L., author of "Plain Reasons against joining the Church of Rome."

2. **JESUITISM.**—Its rise, progress, and Insidious workings, by the Rev. J. A.

Wylie, L.L.D., with an introduction by the Rev. E. Garbett, M.A., Vicar of Christ Church, Surbiton, London, Cassell, Petter & Galpin.

3. **LA LIBERTÉ RELIGIEUSE EN EUROPE.**—By the well known historian, Dr. E. De Pressensé, Paris, Sandoz et Fischbacher, 1874. The first chapter especially, entitled: *La Société de Jésus, son histoire, son influence d'après de Nouveaux documents.*
4. **LA MORALE DES JESUITES.**—Par Paul Bert, Professeur à la Faculté des Sciences, Paris, G. Charpentier, 1881.
5. **LES JESUITES.**—Par J. Huber, Professeur de Théologie Catholique, à l'Université de Munich, traduit par Alfred Marchand, Paris, Sandoz and Fischlacher, 1875.
6. **DES JESUITES.**—Par M. M. Michelet et Quinet, Paris, Hachette, 1843.
7. **Lettres Ecrites à un Provincial,** par Blaise Pascal—Paris—Firmin Didot frères, 1857.
8. **Clement XIV. brief: "Dominus ac Redemptor Noster."**—As given by Crétineau Joly—*Histoire Religieuse, Politique et Littéraire de la Compagnie de Jesus, composée sur les documents inédits et authentiques*—Paris, Jacques Lecoffre & Cie—Vol. V. p.p. 295-310.

Numbers 1, 2, 3 are written by Protestants, 4 by a libre penseur, and 5, 6, 7, 8 by Roman Catholics. Father Drummond has here his choice. I hope, however, he will not only study the heretical authors, but also those of his own church. Then he may come to think as everybody else about the Jesuit Order. I recommend him specially the papal brief.

RESOLUTIONS

AND PETITION TO THE GOVERNOR-GENERAL-
IN-COUNCIL RE JESUITS ESTATE
ACT.

At a meeting of the Evangelical Alliance of the Dominion of Canada held in Montreal Oct. 22nd to 25th, 1888, the following resolutions were passed:

1. "The Evangelical Alliance in conference assembled, representing the various Protestant denominations throughout the Dominion, avails itself of the present opportunity to record its decided disapproval of the recent legislative action in the Province of Quebec, in appropriating to the Society of Jesus the sum of four hundred thousand dollars, taken out of the funds which came into the public exchequer over one hundred years ago, and have hitherto been available for the purposes of general education throughout the Province, without respect to creed or nationality.

2. "This Alliance is of opinion that the Provincial Legislature by previously investing with corporate power this long defunct order, whose career has been so inimical to the best interests of mankind, and which all civilized people (Roman Catholics included) have united in condemning and expelling, and by now endowing this order with public funds has adopted a course prejudicial to civil and religious lib-

erty, and in a mixed community like ours calculated to entail consequences which it is most desirable to avoid.

3. "This Alliance is likewise of opinion that the Society of Jesus, being confessedly a religious organization, its endowment in this way is at variance with those principles of religious equality now happily established in this Dominion.

4. "This Alliance, while fully recognizing the right of the Protestant minority to its full share of the public funds for educational purposes, cordially sympathizes with our brethren of the Province of Quebec, who distinctly repudiate, as a part of this arrangement with the Society of Jesus, the appropriation of sixty thousand dollars to the Protestant Committee of Public Instruction.

5. "This Alliance would also strongly protest against those provisions of the Jesuits' Estates Act which make the distribution of the public money of the Province dependent upon the will of the Pope, and agreements of the government with any society under the Queen's government subject to his ratification.

6. "The Evangelical Alliance hereby remits to its Executive Committee to take such steps in the premises, at its earliest convenience, and as to its wisdom may seem meet, in order to give practical effect to the foregoing deliverance."

PETITION

To His Excellency the Right Honorable Frederick A. Stanley, Baron Stanley of Preston, G. C. B., Governor-General of the Dominion of Canada, in Council.

The Petition of the Undersigned Humbly Sheweth:

THAT WHEREAS, at a meeting of the EVANGELICAL ALLIANCE FOR THE DOMINION OF CANADA, held in the City of Montreal in the month of October, in the year of Our Lord one thousand eight hundred and eighty-eight, certain matters touching the interests of the several Protestant Churches were taken into serious consideration, among which was "THE ACT RESPECTING THE JESUITS' ESTATES," passed by the Legislature of the Province of Quebec, and assented to on the 12th of July, 1888,—now lying before Your Excellency in Council for consideration;

AND WHEREAS, "the estates of that [the Jesuit] Order were originally granted by the King of France for the purpose of educating the natives of the country," and the Jesuits were merely depositaries thereof for the purposes of the education of the youth of the Province;

AND WHEREAS, the Order of the Jesuits was suppressed in France in 1761, and its property taken by the King for the purposes of education;

AND WHEREAS, the Royal instructions to the Governor-General of Canada in 1774 directed "that the Society of the Jesuits should be suppressed and dissolved, and no longer continue a Body corporate and politic, and that all their rights, privileges, and property should be vested in the Crown;"

22
AND WHEREAS, the House of Assembly for the Province of Quebec repeatedly petitioned the King or his Representative that the said Estates might be devoted "according to their primitive destination, for the education of the youth of this country," and be placed at the disposal of the Legislature for that purpose;

AND WHEREAS, on the 7th of July, 1831, Lord Goderich, then Secretary for the Colonies to King William IV., addressed a despatch to His Majesty's Representative in Quebec, in which he stated that "the Jesuit Estates were, on the dissolution of that Order, appropriated to the education of the people," and further, "that the revenue which might result from that property should be regarded as inviolably and exclusively applicable to the object," and moreover "that the King, cheerfully and without reserve, confided the duty of the application of those funds for the purposes of education to the Provincial Legislature;"

AND WHEREAS, the disposal of the said Estates has been from time to time impeded by the "energetic representations" of the authorities of the Roman Catholic Church asserting a claim to their "ownership;"

AND WHEREAS, the Government of the Province of Quebec in the negotiations with the Representative of the present Order of the Jesuits in the Province of Quebec, forming the basis of the Jesuits' Estates Act, of 1888, expressly declared "it did not recognize any civil obligation, but merely a moral obligation, in this respect;" and proceeded to treat on the amount and terms of "a compensation in money," on condition of receiving a full renunciation of all further claims on the said Estates;

AND WHEREAS, by the said Jesuits Estates Act of 1888, the Lieutenant Governor in Council is authorized to pay the sum of four hundred thousand dollars "out of any public money at his disposal," for the purpose of such compensation, "to remain as a special deposit until the Pope has ratified the said settlement, and made known his wishes respecting the distribution of such amount in this country;"

AND WHEREAS, the said Jesuits' Estates Act recognises powers in the Holy See that are perilous to the supremacy of the Queen, in thus requiring its consent to legislation within her dominions and the application of public funds, and in accepting such terms as—"The Pope allows the Government to retain the proceeds of the sale of the Jesuits' Estates as a special deposit to be disposed of with the sanction of the Holy See;"

AND WHEREAS, your petitioners contend that not even a "moral obligation" exists to make "compensation" for property duly and lawfully taken by the Crown to the extinction of all "civil obligation;"

AND WHEREAS, from the whole tenor of the negotiations on this matter, it is to be surely expected that the Holy See will apportion at least a large share of the afore-mentioned \$400,000 to the Order of the Jesuits, which does not represent the Roman Catholic Church or population of Quebec as a whole, but itself alone, and is confined by law to two Archdioceses and one Diocese;

AND WHEREAS, no stipulation is made that the said \$400,000 shall be devoted to Public Education, or any account be rendered to the Government of the use made of such public money;

AND WHEREAS, any further proceeds of the sale of the Jesuits' Estates are not secured for the purposes of education, but passed into the general revenue of the Province;

AND WHEREAS, finally, the appropriation in the said Jesuits' Estates Act of the sum of sixty thousand dollars to be invested by the Protestant Committee of the Council of Public Instruction for the benefit of Protestant Institutions of superior education, though urgently needed and justly due, though unlike the \$400,000 available for the entire popu-

23
lation of one class alike,—and though, by contrast again, to be administered under public accountability,—is liable, nevertheless, to be interpreted as making the Protestant community consenting and approving parties to that appropriation of the \$400,000, to which the grave objections above recited have to be made;

THEREFORE, that your Petitioners, being duly authorized on this behalf by the aforesaid Evangelical Alliance, do enter their solemn PROTEST against the Act in question being carried into effect,

AND HUMBLY PRAY that it may be DISALLOWED by your Excellency in Council as provided by the British North America Act of 1867.

Signed on behalf of the

EVANGELICAL ALLIANCE OF THE DOMINION
OF CANADA,

JOHN MACDONALD,

President.

WILLIAM JACKSON,

Secretary.

January 10th, 1889.

NOTE.

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